DOCUMENT RESUME

ED 231 457 JC 830 305

AUTHOR Kassebaum, Peter A.
TITLE Ethnography: A Learning Package Approach.
PUB DATE Jun 81
NOTE 78p.; Ed.D. Practicum, Nova University.
PUB TYPE Dissertations/Theses - Practicum Papers (043) -- Reports - Descriptive (141) -- Guides - Classroom Use - Materials (For Learner) (051)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS *Behavioral Objectives; Cognitive Objectives; Community Colleges; *Course Objectives; Curriculum Development; *Ethnography; *Instructional Materials; Learning Activities; *Learning Modules; Learning Theories; Mastery Learning; Summative Evaluation; Two Year Colleges

ABSTRACT

The development of an instructional package for use with selected readings in a cultural anthropology course at the College of Marin is outlined in this paper. Introductory material indicates that an effort was made to create a learning package based on formal objectives spanning the readings in the course text, to respond to student needs, and to facilitate course instruction through a learning package approach. Next, a survey of the literature examines works related to the construction and application of learning objectives and to learning theories and their application to curriculum design. Then, the procedures used in developing the learning package and enhancing its educational soundness are specified. An overview is then presented of the learning package, focusing on its utilization of self-instruction, modified mastery learning, broad and narrow objectives, performance activities, a rationale, and summative evaluation. Finally, a discussion of the implications of the development of the learning package and recommendations on the need to field-test the package are provided. The complete learning package is appended, including directions for use, a rationale statement, 5 broad and 208 narrow learning objectives, 208 performance activities, and an objective examination for summative student evaluation. (HB)

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ETHNOGRAPHY: A LEARNING PACKAGE APPROACH

by

Peter A. Kassebaum, M.A.

College of Marin

A PRACTICUM PRESENTED TO NOVA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF DOCTOR OF EDUCATION

NOVA UNIVERSITY

JUNE 1981

VC 830 305

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ETHNOGRAPHY: A LEARNING PACKAGE APPROACH

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ABSTRACT

The purpose of this practicum was to develop an instructional package which dealt with selected readings in a cultural anthropology course at College of Marin, a two-year community college located in the San Francisco Bay Area. This practicum was a direct response to an expressed student need for more depth in the coverage of materials and chapters which are in the text Profiles in Ethnology. The practicum focused upon the following cultures: Arunta, Copper Eskimo, Yahagan, Nootka, Cheyenne, Jivaro, Nuer, Trobriand Islanders, Tahitians, and the Rwala.

Procedures were designed to facilitate the utilization of an objectives approach. Conceptual references regarding the actual construction of objectives were drawn from Bloom, Roueche, Maeger and Tyler. Learning theories from both Gestalt and Behavioristic Psychology were coupled to increase the probability of student mastery, an approach also favored by Patricia Cross. Objectives were created from a conceptual base using curriculum and learning theory expertise which was developed through a review of the appropriate literature. The narrative for the unit was drawn from the readings in the aforementioned text, Profiles in Ethnology.

The package contains generalized and narrow objectives, performance activities, and narrative materials designed to facilitate mastery. Construction of the unit revealed that field testing will be required to refine the approach. A design for testing the package was proposed, as well as a post-test for students. Broader recommendations pertaining to the institution and the unit revolved around the need to field test the package in order to measure its ability to increase learning.

The development of the package was facilitated by a curriculum grant from the Chancellor's Office of the Marin Community College District. The grant highlights the degree of importance which the local district placed in the value of encouraging the use of learning theory, mastery education and objectives.

Validation of the package through the appropriate statistical applications will help determine the longterm feasibility of objectives within the larger framework of the course. The construction of the learning package for use with the text was seen as a tentative move toward mastery education.

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INTRODUCTION

The purpose of this practicum was to develop a learning package which will facilitate learning or mastery of materials contained within the present textbook.[1] At present, an increasing number of students within cultural anthropology at College of Marin appear to have difficulty in organizing information and mastering the amount of material which is presented. Not all students have the ability to synthesize, nor do all work at the same rate. The creation of a learning package to facilitate mastery addresses some of the problems caused by differing levels of experience and cognition.

Cultural anthropology at Marin examines a large number of societies from around the world. A detailed in-class coverage of the textbook, Profiles in Ethnology, would limit other opportunities for learning, such as films and lecture materials covering important conceptual areas. The problem of isolating or picking out key traits while studying is exceeding difficult unless given criteria or guidelines. This learning package is based upon objectives research and learning theory and is an attempt to solve an existing problem.

The package was designed to fill a gap in the current format. A concise yet academically solid unit needed to be

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[1] E. R. Service, Profiles in Ethnology, 3rd ed. (San Francisco: Harper and Row, 1978).

developed. Student evaluations of the course indicated a need for a special module to clarify monographs within the present textbook. Evaluations were obtained informally through class discussion during Spring and Fall 1980. It was the intent of this practicum to create a learning package which utilizes readings drawn from the present textbook and to develop specific and generalized objectives along with performance activities to facilitate mastery.

The stated objectives of this practicum were:

1. To create a learning package based upon formal objectives which spanned the present selection of readings in Profiles in Ethnology.
2. To create a package which responds to a given student need.
3. To move toward the development of a learning package approach, thereby facilitating the instructional mode.

The practicum could be replicated using the same textbook. However, the number and type of objectives would probably vary according to instructor-student needs. Standard anthropological traits were gleaned from selected readings in Profiles in Ethnology. Objectives were constructed using formal guidelines based upon a review of the appropriate literature in learning theory. After the objectives were constructed, performance activities which call for active student reponses were developed. A method for evaluation was included with the development of a post-test.

Validation of the learning package was explored with the creation of a research design to measure student performance with the package versus student performance in a traditional format. It is anticipated that a formal evaluation of the entire package can take place at a future date.

BACKGROUND AND SIGNIFICANCE

The construction of a package utilizing objectives is within the scope of the learning theory module. Materials covered in the seminar and syllabus emphasized instructional design and learning theory. As a consequence, the formulation of a learning package dealing with cultural systems from an objectives perspective was undertaken.

A survey of the literature was divided into two major components:

1. References related to the construction and application of objectives.
2. An examination of learning theories and their applicability to curriculum design.

The search of the literature was based in part on the premise that objectives can contribute toward mastery for a diverse student population. California community college students come from a wide variety of backgrounds.[2] Data drawn from the California Community College Student Profile illustrates that the vast majority of students were part-time, female and over twenty years of age.[3] In addition, ethnic representation at the state level shows an

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[2]California State Community College Chancellor's Office, California Community College Student Profile, Fall 1979 (Sacramento, California, 1980).

[3]Ibid..

enrollment which was quite large.[4] Community college students in California are not homogeneous but extremely diverse. Patricia Cross, in Beyond the Open Door or The New Student, postulates that higher education will have to turn to women, older students, minorities, and the academically ill-prepared to make up for the gap caused by lower birthrates during the 1960s.[5] Teaching techniques and styles which were developed for the so-called traditional, full-time, male student will not match the types of students who are projected to attend college in greater numbers over the next two decades. A study of student traits at College of Marin showed a profile which was analogous to the projection postulated by Cross.[6]

A number of authors have recognized the importance of student faculty fit and the resultant challenge to educational institutions:

> The success of the community college as a social institution dedicated to effective instruction will depend, in large measure, upon the success of its educational endeavors with nontraditional students. . . . They all have one basic thing in common: they simply do not fit into the mold labeled traditional college student. . . . The open door policy of the two year college has meaning only if these new students are educationally accomodated. . . . The community college has real value to the extent

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[4]Ibid.

[5]Patricia Cross, Beyond the Open Door or The New Student (San Francisco: Jossey-Bass, 1971).

[6]Peter Kassebaum, "A Sociological Analysis of Selected Student Enrollment Traits at College of Marin: Fall 1979," Nova Practicum, 1980. (The research compared regional, state and local patterns.)

> it can provide successful and meaningful learning experiences for all its clientele.[7]

Instructional design which takes into account student diversity might help to compensate for the culture shock which a number of institutions of higher education have experienced. Better instructional design can contribute to overall teaching effectiveness. According to Ivor K. Davies, "Objectives lie at the very heart of the planning process, whether one is planning a curriculum or a single classroom lesson."[8] In addition,

> . . . the essence of planning, and thus the indispensable property of objectives, is concern for the future and for its fulfillment.[9]

> In the last couple of years, a few pioneering community colleges have designed effective learning programs for these new students.[10]

Objectives are part of the movement to make information and mastery available to a larger audience. The use of objectives can be considered as part of the historical trend toward egalitarianism, in that all within a classroom have equal access to what an instructor wants them to learn.[11]

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[7]John Roueche and Lewis Mayhew, Nova Curriculum Guide (Fort Lauderdale, Florida: Nova University, 1979), p. 43.

[8]Ivor K. Davies, Objectives in Curriculum Design (Maindenhead, England: McGraw-Hill, 1976), p. 4.

[9]Ibid., p. 5.

[10]Roueche and Mayhew, p. 43.

[11]Warren Bryan Martin, "Individualizing the System," Current Issues in Higher Education (San Francisco: Jossey-Bass, 1976), p. 4.

Objectives measure the ability of a student to learn specific things, rather than wasting time in a futile search for what an instructor might want a student to learn. Patricia Cross, in "The Instructional Revolution," writes: "The egalitarian ideal has been the principle force behind the growth of American higher education for more than a century."[12] College of Marin has attempted to make education available for all segments of the community; it has incorporated a wide variety of instructional formats to achieve this end. Support of faculty projects based upon educational objectives has been part of the local tradition.[13]

Instructional objectives require an instructor to specify learner performance in terms of measurable traits.[14] Social pressure for educational accountability has contributed toward the use of education by objectives. Some critics contend that objectives are simplistic and that learning cannot be broken down into units. The following are brief summaries of some of the more positive attributes for objectives:

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[12]Patricia Cross, "The Instructional Revolution," Current Issues in Higher Education (San Francisco: Jossey-Bass, 1976), p. 49.

[13]Local grant proposals in curriculum generally require the use of systems theory, individualized instruction, and/or objectives in order to be given serious consideration for instructional research and development funding.

[14]Robert Kibler, Donald Cegala, Larry Barker and David Miles, Objectives for Instruction and Evaluation (Boston: Allyn and Bacon, 1974), p. 86.

1. Instructional objectives specify what is important and thereby avoid confusion and save time for the student and instructor.
2. Curriculum in the larger sense is made tighter in that courses can be coordinated because course content is visible to curriculum planners.
3. Students and advisors can plan course programs better when they read course descriptions based upon objectives.
4. Teachers can clearly state to other teachers what they teach.
5. Teachers can design specific instructional experiences to facilitate the achievement of specific goals.
6. Student evaluation can be made according to objective criteria--the mastery of objectives.
7. Because an instructional objective includes minimum standards, it represents the opportunity that most students in a class can be expected to master the objective.
8. Performance standards help teachers to determine the adequacy of their instructional programs.[15]

Instruction or teaching can be defined as effective if it succeeds in changing students in a desired direction. An objective is a description of a performance you want a

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[15]Ibid., pp. 4-5

learner to exhibit; it describes the intended result, rather than the process.[16] The use of objectives allows a controlled pre-assessment and post-assessment based upon standardized traits. A measurement can be taken to record the actual change relative to instruction. "The process of evaluation is essentially the process of determining to what extent the educational objectives are actually being realized by the program of objectives and curriculum."[17] Evaluation also implies that students can be made aware of their progress as they move through a set of objectives. Ivor Davies argues that ample evidence exists to support the superiority of objectives. "Students taught through the use of objectives learn more than students taught by teachers who utilize other styles of instruction."[18]

A survey of the educational literature revealed that ample materials existed in support of the direct application of objectives to facilitate the mastery of materials by students.

After the review of the literature which detailed the construction and validity of an objectives approach, another search was conducted. Learning theory deals with conceptual

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[16]Robert F. Maeger, Preparing Instructional Objectives (Belmont, CA: Fearon Publishers, 1975), p. 5.

[17]Ralph Tyler, Basic Principles of Curriculum and Instruction (Chicago: University of Chicago Press, 1949), p. 106.

[18]Davies, p. 86.

applications of various psychological approaches to learning. Bower and Hilgard's scholarly text in educational psychology served as an important reference to bolster the academic foundation of the learning package.[19] Patricia Cross, in "Accent on Learning," a short paper presented at a conference, put forth a methodological format which influenced the theoretical development of the package. Her major theme revolved around the need to incorporate structure and an overview to increase the probability of learning.[20] Dr. Oscar Mink, in a series of lectures, elaborated upon the importance of research related to the "locus of control" which a learner exhibits.[21] External locus of control students respond to external structure and control; internal locus of control students are self-directed. Conceptually, the methodology attempted to reach both types of students by creating opportunities for both.

In summary, a review of the literature revealed that ample materials exist to create a strong conceptual base upon which to formulate a unit to enhance the opportunities to achieve a greater amount of learning for students utilizing the text and proposed learning package. The development of such a unit was within the scope of a learning theory practicum.

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[19]Earnest R. Hilgard and Gordon H. Bower, Theories of Learning, 4th ed. (New Jersey: Prentice-Hall, 1969.

[20]Patricia Cross, "Accent on Learning." (Paper presented at a Symposium on Individualized Instruction) New York: Harcourt Brace Jovanovich, Inc., 1976.

[21]Dr. Oscar Mink, Nova Seminar, Spring 1981.

PROCEDURES

Significant cultural traits were extracted from the following selections, drawn from Profiles in Ethnology: Arunta, Kung, Copper Eskimo, Yahagan, Nootka, Cheyenne, Jivaro, Nuer, Trobriand Islanders, Tahitians and the Rwala.* A methodology was developed and employed in order to enhance the educational soundness of the learning package. The procedures can be broken down into six stages.

1. A review of the literature.
2. The selection of cultural traits from the monographs.
3. The construction of objectives based upon the methodological approaches found in the review of the literature.
4. The formation of performance activities which were designed to facilitate learning.
5. The construction of a summative test to measure student performance.
6. The design of a test to ascertain validity through a proposed experimental approach, comparing student performance based upon traditional lecture and readings with the self-instructional package.

A learning package can be likened to an instructional system. Barton Herrscher states that an instructional system

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*The names of specific cultural groups from around the world which were assigned readings in Profiles in Ethnology.

is a map which depicts the paths available to a learner.[22] An approach favored by Paul Jacobs identified the steps which were deemed appropriate to the development of a sound system of instruction. It contained the following:

1. Specify goals
2. Write the unit
3. Try out and revise
4. Validate[23]

Jacob's model was applied to the development of the stages which went into the completion of the instructional package. It served as a guide throughout the practicum.

One of the key steps within the learning package consisted of the construction of objectives. Numerous objectives were utilized. Ogletree and Hawkins emphasize that objectives should be stated in terms which indicate the kinds of change to be brought about in a learner.[24] In order to clarify the construction of objectives, Maeger's objectives checklist was employed. "To help your objectives communicate make sure that they answer the following questions in the affirmative."[25]

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[22]Barton R. Herrscher, Implementing Individualized Instructions (Houston: Archem Company Publishers, 1971).

[23]Paul I. Jacobs, Milton H. Maier, and Lawrence M. Stolvrow, Guide to Evaluating Self-Instructional Programs (New York: Holt, Rinehart and Winston, Inc., 1966), p. 11.

[24]Earl J. Ogletree and Maxine Hawkins, Writing Instructional Objectives and Activities for the Modern Curriculum (New York: MSS Information Company).

[25]Maeger, Preparing Instructional Objectives, p. 118.

1. Is your main intent stated?
2. Is the indicator behavior simple or direct?
3. Have you described what the learner should have?
4. Have you described how well the learner must perform?[26]

Maeger's influence contributed to the creation of a four-component model for each objective.

1. A statement of required student performance, relative to cognitive development regarding specific facts.
2. A statement of the exact nature of the performance activities which were designed to facilitate mastery.
3. A statement of the exam format.
4. A statement of the test or grading standards which a student will be expected to meet. (Instructor based standards)

> Objectives are useful tools in the design, implementation, and evaluation of instruction. They are useful in pointing to the content and procedures that will lead to successful instruction, in helping to manage the instructional process itself, and in helping to prepare the means of finding out whether the instruction has been successful.[27]

One method of assuring sound goals for objectives was was to design them around the appropriate methodological perspective. As a consequence, John Roueche's version of

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[26] Ibid.

[27] Ibid., p. 19.

Bloom's taxonomy was employed in the construction of objectives. Roueche states:

> One way that a teacher can create objectives that include all levels of learning . . . from simple to complex . . . is to use Bloom's taxonomy as a source of classes of objectives. The classification divides behavior into three major areas:
>
> 1. Cognitive
> 2. Affective
> 3. Psychomotor[28]

Generalized objectives were designed to go beyond mere memorization or recall. They were structured to meet at least four of the traits attributed by Roueche to higher levels of cognition:

1. Knowledge - To recall and memorize;
2. Comprehension - To translate from one form to another, interpret, or extrapolate;
3. Application - To apply or use information in a new situation;
4. Analysis - To examine a complex behavior and break it down into its parts;
5. Synthesis - To put together information in a unique or novel way to solve a problem;
6. Evaluation - To make a judgment about something in light of a given criteria.[29]

Narrow objectives were concerned with material of a factual nature, one goal being to encourage and reinforce the reading of the assigned selections. Cue lettering was

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[28]John E. Roueche, Writing Higher Level Objectives: The Cognitive Domain (Washington, D.C.: H.E.W. Media Systems Series, National Institute of Education 1979), pp. 7-8.

[29]Ibid., pp. 7-8.

utilized in the performance activities to stimulate recall of the appropriate answers. This technique involved the inclusion of the first letters of the required responses. Reinforcement was available through the awarding of points for completion of the exercises, as well as being the basis for a summative student test.

An external locus of control was selected as being the most appropriate for learners at College of Marin. Students who can see the big picture without a strong external locus of control (field dependent) frequently overlook the factual components which serve as the foundation. Cross characterizes "new students" in higher education as being field dependent.[30] A structured format which emphasizes broad or generalized objectives, along with narrow objectives, appeared to offer a high probability of facilitating learning. Dr. John Steiner, in several scholarly presentations, has described this type of sociological fit as a "lock and key relationship."[31] The package was likened to a "key" which would unlock learning.

The practicum was designed to meet a student need; it was also integrated into an ongoing instructional package based upon goals. Introductory students of cultural anthropology at College of Marin were the target audience. Their

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[30]Cross, "Accent on Learning."

[31]Dr. John Steiner, Sonoma State University Professor of Sociology, Seminar Lectures, Spring 1979.

sociological characteristics were considered in the overall design.

A post-test was developed utilizing the objectives as a base. A test of the practicum package would involve a polished instructional unit. Experience with the package in the classroom will highlight areas for revision. After initial changes based upon formative student feedback, formal research should be undertaken to help determine the overall validity of the product. The primary limitations for the package revolve around the exact emphasis which anthropologists give to different aspects of a culture. Anthropology is not a precise science; therefore the application of objectives can vary in content and form.

Another area of concern stems from the objectives and their composition. All behavioral objectives must be written with an eye for revision. There are a number of problems which could arise. H. McAshan cites five potential areas for caution:

1. Students are different in learning.
2. Teachers are unique in selecting objectives.
3. Too much standardization of objectives may incur a loss of flexibility.
4. Poor objectives may incur poor results.
5. Objectives must be re-evaluated.[32]

McAshan's five examples helped to refine the package and

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[32]H. H. McAshan, Writing Behavioral Objectives, A New Approach (New York: Harper and Row, 1970).

eliminated some of the problems which are linked to the use of objectives.

A tentative model for evaluation and validation would involve adequate field testing and a formal comparison between two closely matched groups of cultural anthropology students. Closely matched implies that students would be from two day-sections, at least twenty students per class. Attention would be paid to the demographic traits of each class, and the populations should be roughly the same as to age, sex and academic experience. Group "A" would use the instructional package and would be tested using the objectives-based exam. Group "B" would be instructed using the traditional methods of lecture and discussion, covering the same areas. These students would not have access to the learning package. The same objectives-based exam would be utilized. Statistical analysis of the results would use a null hypothesis, in that no difference in performance based upon test results would be anticipated. In addition, item analysis for each exam question based upon student and group response would be compared. The proposed evaluation technique would give some indication as to the overall effectiveness and validity of the approach.

RESULTS

The practicum developed a learning package utilizing self-instruction, modified mastery learning, objectives both narrow and broad, performance activities, rationale and a summative test for mastery. Learning theory was applied to the individual components in order to increase educational soundness.

A summary of the package is as follows:

1. Rationale for module.
2. Five broad objectives--higher level.
3. Two hundred and eight narrow objectives.
4. Two hundred and eight performance activities.
5. Objective exam for summative student evaluation.

See appendices A and B for complete content of package.

The following generalized objectives were covered in the text of the module.

1. After completion of the learning package, a student should be able to state the name and geographical location of each culture and to recognize or label five cultural traits from each group.

2. After completion of the learning package, a student should be able to compare and contrast material culture as evidenced for each group and to see the overall relationship between technology and adaptation.

3. After completion of the learning package, a student should be able to compare the food items which are found within each culture and to postulate how food gathering fits into the total adaptation.

4. After completion of the learning package, a student should be able to compare attitudes toward kinship and the function of a kindred for primitive cultural groups.

5. After completion of the learning package, a student should be able to compare and contrast attitudes for primitive cultural groups toward ritual behavior and to recognize common patterns of adaptation when present.

Table I summarizes content, using Bloom's taxonomy and Roueche's list of traits associated with higher learning for the generalized objectives. Data from the table illustrates that the generalized objectives were higher level.

Table 1

ANALYSIS OF THE GENERALIZED OBJECTIVES

BLOOM'S TAXONOMY	Objectives 1	2	3	4	5
Cognitive	✓	✓	✓	✓	✓
Affective*					
Psycho-Motor**	✓	✓	✓	✓	✓

ROUECHE'S TRAITS†	Objectives 1	2	3	4	5
Knowledge	✓	✓	✓	✓	✓
Comprehension	✓	✓	✓	✓	✓
Application	✓	✓	✓	✓	✓
Analysis	✓	✓	✓	✓	✓
Synthesis	✓	✓	✓	✓	✓
Evaluation		✓	✓	✓	✓

*Affective = emotional or value change. No instrument was designed.

**Psycho-Motor gained through reading and other performance activities associated with narrow objectives.

†Higher level of objectives were felt to be present when a minimum of four out of the six traits were expressed.

Narrow objectives and exercises were designed to relate factual materials which could be used as a foundation for the higher level objectives. An analysis of the 208 narrow objectives and the 208 exercises illustrated that both cognitive and psychomotor skills were required. Reading, writing, and recall were traits which were necessary to complete the package. In addition, an external locus of control was present throughout the design and selection of objectives and the pathway for mastery. An internal locus of control was available for students who completed the tasks at their own rate within broad limits. A modified version of mastery learning was utilized with the summative test; students could take it more than once.

The goal of the practicum was to create a learning package based upon objectives and a variety of learning theories. Appendix A illustrates that the goal was accomplished. Evaluation of the entire package, both formative and summative, must await field testing.

DISCUSSION, IMPLICATIONS AND RECOMMENDATIONS

One of the major problems facing community college students today is their lack of academic preparation.[33] An area of acute concern is the perceived inability of such students to organize notes and to highlight key areas for study. General objectives in the broader sense are likened to a gestalt, in that they demonstrate a big picture, while the narrow objectives cultivate an awareness of detail. The concern was to develop a cognitive model for students related not only to completion of performance activities and ultimate mastery of the unit, but also in regard to the development of overall study skills.

The written activities demonstrate to a student that key traits can be extracted from lengthy monographs. Formal responses in the performance activities create additional opportunities for learning. Visualization of the objectives in different formats was designed to serve as a tool for increasing the potential for mastery.

> . . . Many studies have demonstrated that if one of the goals of instruction is to produce learning and understanding in an efficient manner, then considerable attention should be paid to the organization of the material to be learned.[34]

The application of psychological theories of learning within the practicum created a hybrid model based upon gestalt

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[33]Cross.

[34]John Losak, Learning Theory and Applications (Fort Lauderdale: Nova University, 1974), p. 18.

and behavioristic perspectives. According to Hilgard and Bower, gestalt learning theory embraces six elements which mutually interact. All were present in the package.

1. Capacity - the ability to increase overall perceptual organization.
2. Practice - successive exposures to learning provide repeated opportunities for the learner to notice new relationships.
3. Motivation - reinforcement influences problem solving.
4. Understanding - the comprehension that problems are to be solved sensibly, structurally and insightfully.
5. Transfer - ability to use perceptual abilities in new situations, not a blind response but a cognitive awareness refined and developed to adapt to differing situations and to comprehend or recognize patterns.
6. Forgetting - fading or elimination of inappropriate traits, ability to cull out and eliminate.[35]

The present course has a number of problems related to the control of outside variables which can impact upon student learning. Among the traits which influence learning and maturity are:

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[35]Ernest Hilgard and Gordon Bower, Theories of Learning (New Jersey: Prentice-Hall, 1975), pp. 27677.

1. Previous educational background of a student.
2. Cognition style of the student.
3. Cultural background of the student.
4. Personal and idiosyncratic factors, primarily situational.
5. Student interaction and the fit of a student with his peers and teacher.
6. Motivation and desire to complete a course of study.

Within the traditional course, additional elements also interface with content covered in Profiles in Ethnology: another textbook-workbook, Cultural Anthropology,[36] ethnographic films, slide-tape lectures, discussions and traditional lectures. The volume of materials requires a student to be organized and capable of extracting and interpreting information. The practicum attempted to create a formalized structure wherein students could be guided through the readings in Profiles in Ethnology and exposed to the traits which were considered as important by the instructor. The tremendous variability in students creates a situation where any single approach is bound to bypass some students. Objectives and performance activities were designed to allow students the opportunity within guidelines to move through a unit at their own pace.

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[36]Peter Kassebaum, Cultural Anthropology (Minneapolis: Burgess Publishing Co., 1980).

Gestalt psychologists believe that the whole is greater than the sum of its parts. Some students are so overpowered by the breadth of a cultural monograph that they retreat. Generalized and narrow objectives coupled with performance activities enable a student to see both the individual traits and the larger field. Reinforcement was designed to reward a student for specific behaviors which were designed to foster mastery of a larger body of information.

Behavioristic elements are found in the makeup of the package. Reality for the student is defined by the narrow and generalized objectives, coupled with the readings, performance activities, instructions for the package and the post-test. Learning for mastery coupled with objectives is a mechanism or approach which link stimulus response chains with the aforementioned reality. Many of the "new students" have to be conditioned to study. They must repeat a pattern of activity until the necessary conditioning takes place through reinforcement. Learning from this perspective is based upon past events.

Oscar Mink argued for the greater degree of freedom found in the gestalt orientation. He criticized the reductionist and mechanistic, or atomistic, aspects of a behavioristic approach, and questioned the type of cognitive patterns which develop from such an orientation.[37] The value of rote

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[37]Oscar Mink.

within the package was that it was there to increase the probability of learning; it was stressed that the breaking up of a desired outcome into small reinforceable components would increase the probability of learning. Activities were shaped by the instructor in order to accent the materials which were to be mastered. Some forms of learning can be left to random chance; however, an instructor's responsibility is to try and develop a methodology which can increase the amount of learning that takes place within a course.

Research in the area of cognition has demonstrated that field-dependent students see situations or things as being composed of a whole. Intuition is regarding as a primary attribute by these students. Smaller elements are not emphasized; lock-step logic is not an integral part of their cognition. Cross suspects that most school systems favor the field-independent learner to the detriment of the field-dependent students:

> Research indicates that the more analytical field independents seem to structure their own learning material, whereas the more intuitive field dependents benefit from greater external structure.[38]

The hybrid approach which was selected has methodological significance in that it has already been advocated at the national level.

Specific attention was paid to the method of instruction in that a pathway for the learner was developed:

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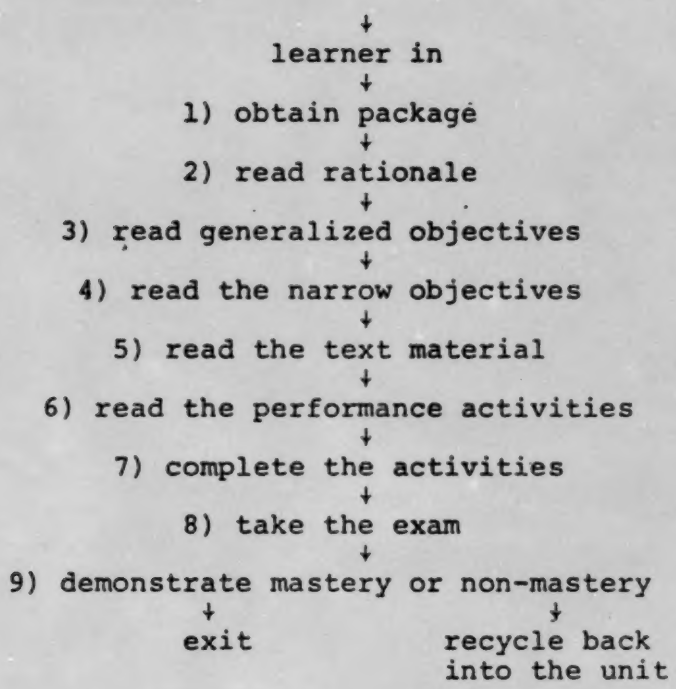
[38]Cross, "Accent on Learning," pp. 10-12



There are major justifications for the use of instructional objectives:

1. The teacher will have a method to measure traits which have not been adequately measured in the past.
2. The teacher and the student will have greater visible evidence that the objectives have been achieved.
3. The student will be able to focus on what he will be evaluated.
4. The student will participate in his own instruction.[39]

The package's statement of mastery was based upon a criterion-referenced grading system. Here a student's performance will be compared to an external standard; he will be graded on whether he masters the objectives. According to

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[39]Cecil Clark, Using Instructional Objectives in Teaching (Chicago: Scott Foresman and Company, 1972), p. 27.

James Popham, the first step in creating a set of criterion-referenced questions is to zero in or what the test is going to measure.[40] The goal of the objectives was to expedite the learning process by highlighting the types of knowledge which would be subject to measurement.

The long-term implications for the use of objectives for this unit will be determined during the formative and summative evaluation phases. The value of objectives rests in the simple fact that an instructor and student can see what is required for mastery. Testing, and grading, then become somewhat more standardized.

This practicum was an attempt to gain some degree of awareness of a particular approach and to answer a student need. The Marin Community College District supported the practicum with a grant from the Chancellor's Incentive Fund, thus giving credence to the possibility of greater emphasis within the local college district upon objectives. All that remains is to test the package and to determine its teaching effectiveness.

In summation, the goals of the module were:

1. To create a learning package based upon formal objectives covering specified readings in Profiles in Ethnology.
2. To create a learning module which resonds to a student need.

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[40] W. James Popham, Criterion-Referenced Measurement (New Jersey: Prentice-Hall, 1978), p. 117.

3. To move toward the development of a learning package approach, thereby facilitating the instructional mode.

The overall goals of the practicum have been demonstrated. Primary recommendations centered on the need to field-test the package and to determine its applicability in regards to addressing differing patterns of cognition and student backgrounds. If the learning package works, then an attempt to convert other areas of the course to the objectives format should be undertaken. Careful analysis of the data should indicate areas for refinement.

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APPENDIX A

LEARNING PACKAGE IN ETHNOGRAPHY

32/33

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Narrow Objectives. 39

Performance Activities 51

Directions

Student Check-Off

_____ 1. Obtain package from instructor

_____ 2. Read the material in the rationale section (Very Important)

_____ 3. Read the generalized objectives

_____ 4. Read the narrow objectives

_____ 5. Read the text material

_____ 6. Read the performance activities

_____ 7. Complete the performance activities

_____ 8. Take the exam

_____ 9. Demonstrate mastery on exam

_____ 10. Exit or re-cycle depending upon mastery or non-mastery

Performance Activites demonstrated:

Date_____

Points_____

Test Mastery demonstrated

1) Date_____

Points_____

2) Date_____

Points_____

RATIONALE

Introduction

The unit you have just received is a self-contained learning package. It was designed to enable a student to master materials normally covered in a lecture format. The pace of instruction is up to you. Some students will finish this package quickly; others will take longer. You have 12 weeks to cover the material and to take the exam. If you fail the exam, you may re-study and take it again. (One time only--see mastery instructions)

Broadly speaking, instruction by objectives is designed to improve your chances to learn and demonstrate mastery of an area. It is a form of instruction which is found in business and in the military.

This particular package deals with ethnography and interfaces with your textbook (Profiles in Ethnology) and your workbook (Cultural Anthropology). It is important for you to follow the instructions in order to maximize your chances of passing or achieving mastery. Mastery is demonstrated by a combination of factors. Students must complete the performance activities listed in the "narrow objectives" section and the post-test which can be obtained from the instructor. Points will be awarded for both segments of the mastery section.

Sometimes it is helpful for students to see a map of where they are going. Here is an educational map which illustrates the proper sequence of required activities.

Rationale for Unit

↓

learner-in

↓

1) obtain package

↓

2) read rationale

↓

3) read generalized objectives

↓

4) read the narrow objectives

↓

5) read the text material

↓

6) read the performance activities

↓

(cont'd)

↓

7) complete the activities

↓

8) take the exam

↓

9) demonstrate mastery or non-mastery

↓ ↓

exit recycle back into the unit

Mastery

A. Now for the pragmatic details. Mastery for the performance activities is demonstrated by having your written exercises checked off by the instructor. All the exercises must be completed to receive points. The form which is in the front of the entire package has a space for the instructor's signature.

Total points possible: 50

B. Mastery for total content is based upon an exam worth 200 points. It will consist of 100 questions worth 2 points each. Mastery is demonstrated when a student obtains a score of at least 180 points. The exam is multiple-choice, matching and true-false. Test questions will be drawn from the performance objectives.

Test conditions are closed book, no notes, no talking; you have a one-hour time limit. If you score less than 180 points, you must go back to your learning package and prepare again. You have one additional opportunity to re-take the exam; however, your score on the second exam will be final. In addition, a 10 point penalty will be subtracted from your second attempt. This is done to encourage students to prepare adequately for the first attempt.

Let's Review

A. Mastery is demonstrated for the performance activities by completing the written exercises and having them checked off by the instructor. 50 points possible.

B. Mastery for the test is demonstrated by obtaining a score of a minimum of 180 points on the test. If you must take the test again, you keep the second score with a penalty of 10 points.

Finally, if you have problems with the material, bring the package in and talk with the instructor or tutor.

GOOD LUCK!

GENERALIZED OBJECTIVES*

1. After completion of the learning package, a student should be able to state the name and geographical location of each culture and to recognize or label five cultural traits from each group.

2. After completion of the learning package, a student should be able to compare and contrast material culture as evidenced for each group and to see the overall relationship between technology and adaptation.

3. After completion of the learning package, a student should be able to compare the food items which are found within each culture and to postulate how food gathering fits into the total adaptation.

4. After completion of the learning package, a student should be able to compare attitudes toward kinship and the function of a kindred for primitive cultural groups.

5. After completion of the learning package, a student should be able to compare and contrast attitudes for primitive cultural groups toward ritual behavior and to recognize common patterns of adaptation when present.

*Generalized objectives are based upon cultures drawn from the following selections in Profiles in Ethnology, 3rd edition. E. R. Service, author.

Arunta
Copper Eskimo
Yahagan
Nootka
Cheyenne
Jivaro
Nuer
Trobriand Islanders
Tahitians
Rwala

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify where the Arunta are found. (p. 14)
2. Identify the name of the only domesticated animal which was kept by the Arunta. (p. 15)
3. Identify the name of the object which the Arunta utilized to give velocity and accuracy to a spear. (p. 17)
4. Identify who among the Arunta gathered seeds, bulbs, fungus, eggs, snails, grubs, honey ants, caterpillars, flies, rodents, reptiles. (p. 17)
5. Identify the three large game animals which Arunta males hunt. (p. 17)
6. Identify the two main methods of dividing labor among the Arunta. (p. 18)
7. Identify the type of political organization which anthropologists use to label Arunta society. (p. 20)
8. Identify the type of belief system label which anthropologists use to describe Arunta society. (p. 26)
9. Identify the name of the mythical ancestor of the Arunta who created totems, churinga and sacred storehouses. (p. 32)
10. Identify the trait which was thought to be responsible for illness among the Arunta. (p. 31)
11. Identify the two areas where the Arunta concentrate much of their ceremonialism. (p. 28)
12. Identify the two operations which are performed during the initiation ceremonies for Arunta males. (p. 29)
13. Identify the name of the geographical area which was home to the Yahagan Indians. (p. 36)
14. Identify the Yahagan name for themselves and what their translation means, with two examples. (p. 36)
15. Identify the most important game animal for the Yahagan. (p. 37)
16. Identify the name of the vehicle which the Yahagan must depend upon for transportation, plus the nickname which the Indians have been labeled. (p. 37)

After completion of the unit a student should be able to:

17. Identify the name of the only device which the Yahagan use to obtain fish. (p. 37)

18. Identify the type of food item which the Yahagan use as their primary staple in their diet. (p. 38)

19. Identify who paddles canoes and who rides or spears fish within Yahagan culture. (p. 39)

20. Identify the degree or amount of clothing which the Yahagan wear. (p. 39)

21. Identify the type of status which the Yahagans bestow upon women. (p. 41)

22. Identify the type of war which the Yahagans are capable of exhibiting. (p. 42)

23 Identify the type of ritual which marks a puberty ceremony for Yahagan girls. (p. 44)

24. Identify the name of the ceremony for young males within Yahagan culture. (p. 44)

25. Identify the name for ritual specialists among the Yahagans. (p. 46)

26. Identify the cultural group which is found above the Coronation Gulf. (p. 69)

27. Identify the method by which the Copper Eskimo hunt seal. (p. 73)

28. Identify the most indispensable animal for the Copper Eskimo. (p. 73).

29. Identify the main day-to-day summer activity of the Copper Eskimo. (p. 74)

30. Identify the name of the animal of which the Copper Eskimo eat the digested contents of the stomach. (p. 74)

31. Identify the single passenger watercraft of the Copper Eskimo. (p. 75)

32. Identify the name for the snow house used by the Copper Eskimo. (p. 76)

33. Identify the animal which serves as the primary source of Copper Eskimo clothing. (p. 77)

After completion of the unit a student should be able to:

34. Identify the two animals that provide a source for hides which are used for summer tents by the Copper Eskimo. (p. 77)

35. Identify the primary cause agent of all illness among the Copper Eskimo. (p. 83)

36. Identify the name of the female spirit of the sea who is found within Copper Eskimo culture. (p. 84)

37. Identify the name of the cultural group found within the Kalahari Desert. (p. 91)

38. Identify the term which describes the type of economic adaptation which the Kung Bushmen exhibit. (p. 93)

39. Identify the type of shelter which the Kung use. (p. 93)

40. Identify the other weapons for hunting which a Bushman uses besides a bow and arrow. (p. 93)

41. Identify the approximate number of edible plants which are used by the Kung Bushmen. (p. 95)

42. Identify the approximate percentage of the total diet which Kung women and children gather. (p. 95)

43. Identify the main food contribution of Kung men. (p. 95)

44. Identify the major type of labor division among the Kung. (p. 96)

45. Identify the name of the most important nut for the Kung. (p. 95)

46. Identify the type of political structure for the Kung. (p. 99)

47. Identify the Kung attitude toward marriage within the same band. (p. 99)

48. Identify the type of marital residence which the Kung practice for the first few years. (p. 101)

49. Identify the location of puberty rituals along sexual lines for the Kung. (p. 102)

50. Identify the name of the type of Kung songs which are hummed and harmonized with the primitive instruments which are used by the Kung. (p. 107)

After completion of the unit a student should be able to:

51. Identify the type of cultural classification for the Cheyenne Indians. (p. 133)

52. Identify the early economic adaptation of the Cheyenne and the animal which modified their way of life. (p. 133)

53. Identify the language family to which the Cheyenne belong. (p. 136)

54. Identify the trade item which was desired by the Cheyenne above all others. (p. 137)

55. Identify the name of the animal which was the chief sustenance of the Cheyenne and other Plains Indians. (p. 138)

56. Identify the type of hunt which the Cheyenne utilized to obtain buffalo. (p. 138)

57. Identify the degree of openness or closure among the Cheyenne regarding the sexual division of labor. (p. 138)

58. Identify the food source which was obtained by the Cheyenne with the use of weirs and wicker traps. (p. 139)

59. Identify the two main materials which are used to construct a Cheyenne bow. (p. 139)

60. Identify two animals besides the antelope which provide the basic raw materials for the Cheyenne. (p. 139)

61. Identify the categorization of Cheyenne clothing. (p. 140)

62. Identify the method or manner in which the Cheyenne wear their hair. (p. 140)

63. Identify the number of loosely organized bands which comprise the Cheyenne. (p. 140)

64. Identify the two main functions of Cheyenne ceremonial societies. (p. 141)

65. Identify the name of the Cheyenne society that carries thunder bows into battle. (p. 141)

66. Identify the name of the Cheyenne leadership organization. (p. 141)

67. Identify the role that Cheyenne men want to be labeled with, more than any other role. (p. 142)

After completion of the unit a student should be able to:

68. Identify the name of the ritual which ranks highest in status for a Cheyenne in battle. (p. 142)

69. Identify where the Cheyenne believe their heaven is located. (p. 149)

70. Identify the importance of social control and etiquette among the Cheyenne. (p. 148)

71. Identify the function of self-torture among the Cheyenne. (p. 147)

72. Identify the Cheyenne attitude regarding women and their periods. (p. 146)

73. Identify the Cheyenne attitude towards male puberty. (p. 145)

74. Identify the type of marital residence among the Cheyenne. (p. 144)

75. Identify the classification of Nootka culture according to geographical region. (p. 222)

76. Identify the most important fish for the Nootka. (p. 224)

77. Identify one of the types of fish preservation practiced by the Nootka. (p. 224)

78. Identify a skill common to all Northwest culture based upon the availability of cedar. (p. 226)

79. Identify the type of houses which the nootka constructed. (p. 226)

80. Identify the structure of Nootka kinship which relates to the kinship relationship between residents of the same household. (p. 226)

81. Identify the fundamental social and political units which form the basis of Nootka society. (p. 226)

82. Identify the two basic principles which govern the interaction of any two Nootkas. (p. 227)

83. Identify the importance of primogeniture for the Nootka. (p. 227)

84. Identify the two major divisions for social stratification within Nootka culture. (p. 228)

After completion of the unit a student should be able to:

85. Identify the primary economic function of a Nootka chief. (p. 230)

86. Identify the way in which competitiveness is channeled for the Nootka. (p. 230)

87. Identify the name for one of the most important ceremonies, where items are given away. (p. 231)

88. Identify the method by which Nootka babies are carried after they are born. (p. 232)

89. Identify the Nootka attitude toward twins. (p. 232)

90. Identify the Nootka attitude toward the punishment of children within Nootka society. (p. 232)

91. Identify the Nootka attitude toward marriage. (p. 233)

92. Identify the relative frequency of divorce among the Nootka. (p. 234)

93. Identify the Nootka attitude toward death. (p. 234)

94. Identify the relationship between the role of a Nootka Chief and the early beginnings of a priesthood. (p. 235)

95. Identify the nature of the illnesses which Nootka shamans are called to cure. (p. 236)

96. Identify the common source of all trouble among Nootka culture. (p. 237)

97. Identify the technique which is favored in a Nootka attack. (p. 238)

98. Identify the Nootka perspective toward polygny. (p. 233)

99. Identify where the Nootka are located, the Canadian province. (p. 222)

100. Identify where the Jivaro live. (p. 201)

101. Identify the estimated population size of the Jivaro. (p. 203)

102. Identify the basic subsistence items in the diet of the jivaro. (p. 203)

103. Identify the weapon which is favored by the Jivaro in the hunting of small game. (p. 203)

After completion of the unit a student should be able to:

104. Identify the most important food staple in the diet of the Jivaro. (p. 205)

105. Identify four plants which serve as part of the diet for the Jivaro. (p. 205)

106. Identify one non-food crop besides cotton that is grown by the Jivaro. (p. 206)

107. Identify the type of horticulture which is practiced by the Jivaro, in clearing the land. (p. 206)

108. Identify the type of house which the Jivaro use. (p. 207)

109. Identify two activities which the Jivaro men use to fill their spare time which relate to cloth. (p. 207)

110. Identify the name and function of the nearest thing to a chief. (p. 208)

111. Identify who the Jivaro were normally engaged in blood feuds with, i.e., commonly. (p. 208)

112. Identify the Jivaro name for a shrunken head. (p. 209)

113. Identify the term for multiple wives among Jivaro culture, and be able to explain why it was common. (p. 209)

114. Identify the primary function of marriage as defined from a Jivaro perspective. (p. 211)

115. Identify the function of drugs in association with childbirth. (p. 211)

116. Identify the classification of colds, fever, and dysentary by the Jivaro. (p. 212)

117. Identify the most common method of curing employed by Jivaro shamans. (p. 212)

118. Identify and explain the Jivaro attitude toward reincarnation; what form does re-birth take? (p. 213)

119. Identify what the soul is called and how one can acquire it within Jivaro culture. (p. 213)

120. Identify the estimated population size of the Nuer. (p. 159)

121. Identify the character of Nuer relations with their neighbors. (p. 159)

After completion of the unit a student should be able to:

122. Identify the type of economic adaptation which the Nuer use. (p. 160)

123. Identify the most cherished possession of a Nuer. (p. 160)

124. Identify the primary staple in the Nuer diet. (p. 160)

125. Identify what the Nuer commonly wash their hands with in the morning. (p. 160)

126. Identify the crop which is the second most important source of food for a Nuer. (p. 160)

127. Identify the level of importance to the Nuer of fish. (p. 160)

128. Identify the Nuer dietary mores toward wild birds and their eggs. (p. 162)

129. Identify the Nuer perspective relating to land rights. (p. 162)

130. Identify the technical term which is used to describe Nuer house construction. (p. 162)

131. Identify the kinship term which describes all the members of a Nuer village or camp. (p. 163)

132. Identify the primary functions of kinship within Nuer society. (p. 163)

133. Identify the Nuer pattern of social address for all the males and females of their parents' generation. (p. 164)

134. Identify a role, besides sex, which is of great importance to the Nuer. (p. 164)

135. Identify the function of a Nuer age-set. (p. 164)

136. Identify the Nuer perspective about a true government or regularized authority. (p. 165)

137. Identify the role of the leopard-skin chief among the Nuer. (p. 166)

138. Identify the role of a Nuer prophet. (p. 166)

139. Identify the gift which seals most Nuer marriage ceremonies. (p. 167)

After completion of the unit a student should be able to:

140. Identify the biological event which changes a shift between a Nuer groom and his in-laws. (p. 169)

141. Identify a form of art which the Nuer have developed to celebrate life or an event. (p. 171)

142. Identify the type of structure which Nuer sometimes build in honor of a special spirit god. (p. 172)

143. Identify the definition for Melanesia and why it was given to the Islands. (p. 242)

144. Identify the Islands where the Trobriand Islanders live, i.e., name the geographical grouping. (p. 243)

145. Identify the three distinct racial strains which make up the ancestry of the Trobriand Islanders. (pp. 242-3)

146. Identify the native name for the largest island, the one housing the bulk of the population for the Trobriand Islanders. (p. 244)

147. Identify the number of geographical zones and their locations for the Trobriand Islanders. (p. 244)

148. Identify the location of villages and their configuration or layout. (p. 244)

149. Identify the type of buildings and their function which surround the central area in a village within the Trobriands. (p. 244)

150. Identify the relative size of an individual Trobriand house and the kin group that occupies it. (p. 244)

151. Identify the primary function of a Trobriand house. (p. 244)

152. Identify the kinship term which Trobrianders use to label older males and their wives. (p. 249)

153. Identify the foremost food staple of the Trobrianders. (p. 245)

154. Identify what side of the family inheritance is traced in the Trobriand Islands. (p. 248)

155. Identify the name of the ceremony which is based upon cooperative social bonds as well as ritual and pragmatic needs. (p. 246)

After completion of the unit a student should be able to:

156. Identify the physical placement of people of differing ranks among the Trobrianders. (p. 249)

157. Identify the where and from whom the chief obtains wives. (p. 250)

158. Identify the trait which pervades all of the activities of Trobrianders. (p. 251)

159. Identify the two relatives who are believed to be the true guardians of a child's interests. (p. 252)

160. Identify where the Trobrianders bury the umbilical cords of their children. (p. 253)

161. Identify the residence-marriage pattern of the Trobrianders. (p. 254)

162. Identify the strict prohibition against one form of sexual activity and the overall attitude toward sexuality by Trobrianders. (p. 253)

163. Identify the Trobriand attitude toward property in marriage. (p. 254)

164. Identify the language family to which the Polynesian language belongs. (p. 263)

165. Identify the size of the Polynesian population of Tahiti at the time of initial European contact. (p. 264)

166. Identify the name of an important source for Tahitian food. (p. 264)

167. Identify the name of the most versatile domesticated plant among the Tahitians. (p. 264)

168. Identify the name of the most important single food in Tahiti. (p. 264)

169. Identify the crops which are cultivated by the Tahitians, excluding sweet potatoes, bananas, plantains and sugar cane. (p. 265)

170. Identify the name of the drink which is made up of the pepper tree. (p. 265)

171. Identify the product which is made by beating the bark of mulberry trees. (p. 265)

After completion of the unit a student should be able to:

172. Identify the name of the science which Tahitians have developed to navigate. (p. 266)

173. Identify the device which the Tahitians use to cook with. (p. 266)

174. Identify the name of the spiritual force which Tahitians believe is possessed by all individuals. (p. 269)

175. Identify the name of the ritual seat of power among the Tahitians. (p. 270)

176. Identify the relationship between etiquette and social stratification among the Tahitians. (p. 271)

177. Identify the best known feature of social conduct in Polynesia. (p. 273)

178. Identify the Tahitian God of War. (p. 273)

179. Identify the Tahitian weapons of war besides the javelin and swords. (p. 272)

180. Identify the food taboo that affects Tahitian males after they reach puberty. (p. 274)

181. Identify the migration pattern of the Bedouins. (p. 280)

182. Identify the country where the Rwala Bedouin live today. (p. 279)

183. Identify the animal which is the basic preoccupation of the Rwala. (p. 282)

184. Identify the sex of the camel which has the greatest endurance. (p. 283)

185. Identify the dual roles which Rwala males must perform. (p. 283)

186. Identify the name of the animal which is more highly prized than any other animal among the Rwala. (p. 284)

187. Identify the practice toward male foals among the Rwala. (p. 284)

188. Identify the virtue that is considered important among the Rwala. (p. 285)

189. Identify the substance which is used to wash human hair among the Rwala. (p. 285)

After completion of the unit a student should be able to:

190. Identify the decoration which adorns most Rwala women on their lips, cheeks, nose, forehead, breasts and belly with small circles and triangles. (p. 285)

191. Identify the favored form of marriage among the Rwala. (p. 286)

192. Identify the chattel which a Rwala sheikh is likely to own. (p. 289)

193. Identify the Rwala occupation which is likely to have a caste-like status. (p. 289)

194. Identify the marital custom which the Rwala practice to seal a marriage. (p. 290)

195. Identify the marital form which is available to the Rwala, beyond monogamy. (p. 291)

196. Identify the Rwala attitude toward divorce from the standpoint of a male. (p. 291)

197. Identify the mechanism and time required for divorce among the Rwala. (p. 291)

198. Identify the Rwala term which means "Son of." (p. 291)

199. Identify the Rwala practice which takes place between 3 to 7 years of age. (p. 291)

200. Identify the three major functions for women among the the Rwala. (p. 292)

201. Identify the garments with which the Rwala cover the dead. (p. 292)

202. Identify the Rwala belief toward sins and death in battle. (p. 292)

203. Identify the two forms of afterlife for the Rwala. (p. 292)

204. Identify the Rwala or Islamic name for God. (p. 293)

205. Identify the three stages of religious evolution according to Islam. (p. 293)

206. Identify the three basic tenets of Islam for the faithful. (p. 293)

207. Identify the name of the Islamic book which is regarded as the traditional authority on all legal problems. (p. 273)

208. Identify the five pillars of Islamic faith. (p. 293)

PERFORMANCE ACTIVITIES

1. The Arunta are found in A_____.

2. The Arunta utilized only one domesticated animal; its name was the D_____.

3. The Arunta utilize a S_____ T_____ to give added velocity and accuracy to a spear.

4. Arunta W_____ and C_____ gather seeds, bulbs, fungus, eggs, snails, grubs, honey ants, caterpillars, flies, rodents, reptiles.

5. Arunta males specialize in hunting the larger animals, such as K_____, W_____, and E_____.

6. Within Arunta Society the only economic division of labor is by S_____, A_____.

7. Anthropologists describe Arunta society as being composed of a B_____.

8. Arunta ritual emphasizes T_____.

9. N_____ was the mythical ancestor, creator, who traveled among the Arunta creating many of the natural features, totems, souls, churinga, and the sacred storehouses.

10. All illness is thought to be related to M_____.

11. The Arunta tend to concentrate much of their ceremonialism around the E_____ and S_____ of children.

12. C_____ and S_____ are two operations which are performed on Arunta boys to enable them to be adult males.

13. The Coast of T_____ D F_____ was home to the Yahagan Indians.

14. The Yahagans call themselves Yamana which translates into M_____ or H_____.

15. The most important game animal for the Yahagan was the S_____.

16. The Yahagan are very dependent upon the C_____ for transportation; this has given them the title of C_____ Indians.

17. The S_____ is the only device used to hunt fish by the Yahagan.

18. The Yahagan depend upon S_____ as the primary staple in their diet.

19. Among the Yahagan, W_____ paddle the canoe while M_____ ride or spear fish.

20. Yahagans frequently go about entirely N_____; their only clothing is stiff hides.

21. Yahagan women enjoy particularly H_____ status.

22. There is no organized W_____ of any kind found within Yahagan culture.

23. The Yahagan mark puberty for G_____ by painting their faces red.

24. The C_____ gathering is a ceremony used in the puberty ceremony for males.

25. Yahagans believe that S_____ can acquire power by dreaming or having a vision.

26. The C_____ Eskimo are found above the Coronation Gulf.

27. The Copper Eskimo hunt seal by using a H_____.

28. The S_____ is for the coast-dwelling Eskimo the most indispensable animal.

29. For the Copper Eskimo, the main day-to-day summer activity is F_____.

30. The Copper Eskimo are fond on the partly digested contents of the C_____ stomach.

31. The K_____ is a water craft fashioned from wood and sealskin; it is small and narrow.

32. The snow house, or I_____, is used as shelter by the Copper Eskimo all winter.

33. Eskimo clothing is made mostly of C_____ skins.

34. In summer tents of C_____ hide or S_____ are used by the Copper Eskimo.

35. Among the Copper Eskimo, all I_____ is thought to be caused by supernatural agencies.

36. S_____, the female spirit of the sea, is found within the Eskimo culture.

37. The K_____ B_____ are located in the Kalahari Desert.

38. The technology of the Bushmen is simple mainly because of the nomadic way of life imposed on a F_____ people in an environment that is not rich.

39. The Bushmen construct G_____ H_____, but spend most of their time outside around a cooking fire.

40. The basic hunting weapons of the bushmen are a smallish bow and arrow and a simple J_____ or D_____.

41. The basis of subsistence for the Kung are the _____ or so species of edible plants.

42. Bushmen women and children gather approximately _____ percent of the total diet.

43. The main contribution of Bushmen men to the diet is G_____.

44. The Kung use a simple S_____ division of labor for foraging.

45. The M_____ nut is favored by the Kung because it is both nutritious and resistant to drought and rot.

46. Kung use a B_____ political structure.

47. Among the Bushmen, one is prohibited from marrying anyone within the B_____.

48. Kung marriages are M_____ for the first few years.

49. At puberty, Kung G_____ and B_____ undergo separate ceremonies.

50. The Kung have a creative or artistic tradition. M_____ songs are simply hummed to make an intricate web of harmony with the chords of the instrument.

51. The Cheyenne Indians were classified as part of the P_____ C_____.

52. The Cheyennes were H_____ at one time. They switched economic adaptation with the introduction of the H_____.

53. The Cheyenne belong to the A_____ language family.

54. G_____ were desired by the Indians, above all other items.

55. The B_____ is by far the chief sustenance of the Plains Indians.

56. The hunting of the buffalo was undertaken by the Cheyenne as a C_____ hunt; no individuals were allowed to hunt as they pleased.

57. The sexual division of labor among the Cheyenne is R_____.

58. The Cheyenne were unique in that they used weirs and wicker traps to catch F_____.

59. Cheyenne bows are made of layers of H_____ backed with S_____.

60. The B_____, along with the antelope and D_____, provide most of the basic raw materials for tools.

61. Cheyenne clothing is described as particularly O_____.

62. The Cheyenne are fond of body decoration. Both men and women commonly wear their hair in B_____.

63. The Cheyenne tribe is composed of _____ loosely organized bands, each with its own traditions.

64. Cheyenne ceremonial societies also perform M_____ and P_____ functions.

65. The Cheyenne C_____ carry sacred thunderbows into battle.

66. Members of the C_____ of _____ are drawn from each of the 10 bands, 4 representatives from each. In addition, 4 general chiefs are selected.

67. Cheyenne men are considered as great W_____.

68. Counting C_____ ranks higher in status over the act of scalp taking or killing.

69. Cheyenne heaven was believed to be near the M_____ W_____.

70. E_____ as well as ethical behavior serves to make everyday life a smoothly ordered affair among the Cheyenne.

71. A young man is expected to perform S_____ T_____ in order to acquire a vision of the good luck spirits who will safe-guard him.

72. Among the Cheyenne, a woman's M_____ P_____ are regarded as dangerous times.

73. Among the Cheyenne, M_____ puberty is not celebrated with special ceremonies.

74. Marriage among the Cheyenne utilizes M_____ residence.

75. The Nootka are classified by anthropologists as belonging to the N_____ C_____ culture.

76. S_____ and the devices which are used to catch them are important in Nootka culture.

77. The Nootka developed a number of different ways to preserve fish. They are S_____ and D_____.

78. W_____ is a common skill within Northwest Coast culture.

79. The Nootka constructed P_____ houses which were quite large.

80. In each Nootka house resides a group of families who are related P_____.

81. Household L_____ form the fundamental social and political units of Nootka society.

82. Two basic principles govern the interactions of any two people; these are R_____, and C_____ of R_____.

83. The E_____ son was considered by the Nootka to be the most important. This is called primogeniture.

84. There is a primary division of Nootka society between F_____ and S_____.

85. A Nootka chief's function is to R_____ goods, a not unusual feature in the primitive world.

86. Competitiveness in Nootka society when displayed usually revolved around trying to G_____ away objects.

87. P_____ is the name for the complex ceremonial feasts which were important to the Nootka.

88. New babies are bound in C_____ B_____.

89. The Nootka regard the birth of twins with mixed feelings; they require isolation of the parents and twins for _____ years.

90. P_____ punishment of children within Nootka society was virtually unknown.

91. Marriage among the Nootka is conceived of as a formal alliance between two F_____ G_____, rather than between two individuals.

92. Among the Nootka, divorce is C_____.

93. Death inspires G_____ fear among the Nootka.

94. Nootka society was somewhat unique in that chiefs also exhibited some of the traits associated with a beginning P_____.

95. Nootka shamans are called to cure only S_____ illnesses.

96. W_____ is believed to be a common source of trouble.

97. The Nootka favor a well prepared N_____ assault when engaged in warfare.

98. Polygyny is rare; only a man of W_____ practices this form of marriage.

99. The Nootka are located in B_____ C_____.

100. The Jivaro live in the A_____ basin of South America.

101. The Jivaro are thought to number around _____.

102. The basic subsistence of the Jivaro is in the G_____ C_____ cultivated by women.

103. The B_____ is used by the Jivaro to hunt S_____ game.

104. The day-to-day mainstay of Jivaro subsistance is the M_____ root.

105. M_____, S_____ P_____, S_____, and P_____ are cultivated.

106. Cotton and T_____ are the principal nonfood items grown by the Jivaro.

107. S_____ and B_____ is the typical method for clearing a garden.

108. The Jivaro live in a L_____ H_____ which contains a number of patrilineally related families.

109. Jivaro men fill their spare time by S_____ cotton thread and W_____ cloth.

110. The nearest thing to a chief is the W_____ leader, or C_____.

111. Most Jivaro were normally involved in blood feuds against other communities of J_____.

112. The Jivaro name for the shrunken heads is T_____.

113. P_____ is a common form of marriage because of the numerical predominance of women in Jivaro society.

114. The Jivaro are very fond of children and regard the main purpose of M_____ as having children.

115. The Jivaro use a D_____ to deaden pain during childbirth.

116. The Jivaro classify colds, fever, and dysentary as N_____ S_____.

117. Jivaro shamans cure by S_____ the offending disease spirit from a patient.

118. Reincarnation or rebirth in an A_____ form is an important belief among the Jivaro.

119. Among the Jivaro, the vision quest is an integral aspect of acquiring the A_____ or soul.

120. The Nuer total about _____ people.

121. Generally, the character of Nuer relations with their neighbors is H_____.

122. Economically, the Nuer utilize a P_____ adaptation.

123. C_____ are the most cherished possession of the Nuer.

124. M_____ is the staple food of the Nuer all of the year.

125. The Nuer wash their hands and faces in the U_____ of their cattle.

126. M_____ is regarded by the Nuer as the second most important food.

127. F_____ is another significant food item for the Nuer.

128. The Nuer don't eat the plentiful wild B_____ and their E_____.

129. There are N___ permanent land rights among the Nuer.

130. The Nuer construct their houses and cattle barns from W_____ and D_____.

131. All the members of a Nuer village or camp are K_____.

132. All Nuer rights, privileges, obligations, are regulated by K_____ patterns.

133. Nuer address all the females and males of their parents' generation as M_____ and F_____.

134. One's A_____ is of great importance to the Nuer.

135. Every person in Nuer society is categorized explicitly in terms of an A_____-S_____ system.

136. Nuer tribes have no true G_____ or regularized authority.

137. The Nuer position most closely resembling political office is that of the L_____ S_____ Chief.

138. P_____ sometimes arise within Nuer culture; they have had some political influence.

139. Marriage among the Nuer is sealed with a gift of C_____ from the family of the groom to the family of the bride.

140. The B_____ of a C_____ causes a major shift in the relations between a Nuer groom and his in-laws.

141. The Nuer have developed the art of S_____ P_____ to celebrate when they are happy about something.

142. The Nuer sometimes build P_____ in honor of a special spirit god.

143. Melanesia means D_____ I_____, and they were called this because of the difference in skin color of the people when compared to the Polynesians of the central Pacific.

144. The Trobriand Islanders live in the M_____ I_____.

145. The people of Melanesia are of three distinct racial strains; these are N_____, A_____ W_____ and M_____.

146. The bulk of the Trobriand population lives on one large island, K_____, which is 30 miles long and quite narrow.

147. The Trobrianders live in _____ major geographical zones, some along the coast and others I_____.

148. In the Trobriands, I_____ villages are typically built on level ground around a P_____.

149. Y_____ storehouses surround the central area of the village.

150. Most Trobriand dwellings or individual family huts are S_____ and contain only a N_____ family.

151. The Trobriander's dwelling units are primarily S_____ places, with most of the day to day living taking place out of doors and under the trees.

152. Trobriand children, normally born in their father's village, refer to all the older men and and their wives as F_____ and M_____; those of their own age are called by sibling descriptions.

153. The Y_____ is the foremost staple; the quality and size of a crop help to determine status among the Trobrianders.

154. Kinship among the Trobrianders is counted from the M_____ side of the family for inheritance.

155. The K_____ R_____ is based upon cooperative social bonds as well as pragmatic economic needs.

156. Among the Trobriander's, a person of rank must always be in such a position that his or her H_____ is higher than that of a person of lesser rank.

157. Among the Trobriander's, the C_____ obtains wives from lesser villages.

158. M_____ R_____ and ceremonies pervade all of the activities of the Trobrianders.

159. The Trobrianders believe that the true guardian of a child's interests in relation to the rest of the descent kindred is the M_____ F_____.

160. The Trobrianders bury the fresh umbilical cord of a child three days after the delivery in the G_____.

161. P_____ residence is usually practiced after marriage.

162. Except for the strict prohibition against I_____, there is no restriction on S_____ activity.

163. Within the Trobriand household, there is no C_____ property.

164. The Polynesian language belongs to the M_____ Polynesian family.

165. At the time of European discovery, Tahiti had a population of _____.

166. The S_____ is used as an important source of food for the Tahitians.

167. The C_____ palm is the most versatile domesticated plant.

168. The B_____ is the most important single food in Tahiti.

169. The Tahitians also grow T_____, Y_____, sweet potatoes, bananas, plantains, sugar cane, and G_____.

170. The pepper tree is used to make K_____, a slightly intoxicating drink.

171. The paper mulberry bark is cultivated to make T_____.

172. The Tahitians have no mechanical navigation devices, but depend upon their knowledge of geography and A_____.

173. Among the Tahitians, cooking is done mainly in an E_____ O_____, a stone lined pit which is preheated.

174. The Tahitians believe that a kind of spiritual force or power is possessed by all individuals. This is called M_____.

175. The M_____ is a ring of stone seats which designate status and social prestige according to placement.

176. Etiquette and general social conduct are tied to religion and R_____.

177. Possibly the best known feature of social conduct in Polynesia is associated with the idea of T_____.

178. O_____ is the Tahitian God of War.

179. Weapons of war are S_____, Javelins, S_____, short wooden swords, and C_____.

180. After puberty, Tahitian M_____ cannot eat food that is cooked by women.

181. The Bedouins are the pure N_____ of the interior desert.

182. The Rwala Bedouin live in the northern part of S_____ A_____.

183. The basic occupation and preoccupation of the Rwala is the care and protection of their C_____.

184. F_____ C_____ have more endurance than males.

185. Bedouin herders must also be W_____ to protect themselves against raiders.

186. A_____ H_____ are highly prized more than other animals.

187. M_____ F_____ are usually killed if a stallion already exists for the group.

188. H_____ is considered as a great virtue among the Rwala.

189. The hair is frequently washed in camel's U_____, which is believed to destroy lice, cure itching, and make the hair glossy.

190. Most Rwala women are T_____ on the lips, cheeks, nose, forehead, breasts and belly with small circles and triangles.

191. The favored form of marriage among the Rwala is P_____ C_____.

192. A Sheikh among the Rwala is likely to have S_____. However, the term does not necessarily mean total, permanent bondage, because these individuals have the right to choose another master if mistreated.

193. A caste-like profession among the Rwala exists for the camp I_____.

194. The Rwala practice the custom of a D_____ in marriage.

195. P_____ is sanctioned by Islam--up to four wives are permitted--but most Bedouins have only one.

196. D_____ for a Rwala man is easy; he simply says that he is divorced and sends his wife back to her parent's tent.

197. A woman cannot marry if she leaves her husband until she receives word that he has pronounced that they are D_____ and ____ days have passed.

198. Among the Rwala, I_____ means "Son of."

199. The Rwala practice C_____ between 3 to 7 years of age.

200. Rwala girls are taught that their sole function is to B_____ C_____ and care for them and to C_____ and perform domestic L_____.

201. The Rwala bury their dead in their S_____ or in a linen winding sheet.

202. According to the Rwala, all the S_____ of a man killed in battle are washed away.

203. The Rwala recognize two basic forms of afterlife; one is H_____, the other P_____.

204. Islam believes in A_____ or God.

205. Moslems believe that Islam is the T_____ and final phase of a religious evolution which started with Abraham and passed through Judaism and Christianity.

206. As a faith, Islam stresses three basic principles: O_____ of G_____, D_____ R_____, A_____.

207. The K_____ is regarded as the traditional authority on all legal problems.

208. The ritual practice of Islam is based upon five pillars of faith. These are: D_____ of F_____ in P_____ F_____ prayers, S_____ F_____, C_____, and P_____.

APPENDIX B

POST-TEST

LEARNING PACKAGE IN ETHNOGRAPHY

STUDENT EXAM

1. The Arunta are found in _____.

   a. Austria
   b. Australia
   c. New Zealand
   d. New Guinea

2. Anthropologists describe Arunta society as being composed of _____.

   a. tribes
   b. chiefdoms
   c. bands

3. Arunta males utilized a _____ to hunt large game animals.

   a. spear thrower
   b. bow and arrow
   c. sling
   d. throwing stick
   e. none of the above

4. Within Arunta society, the primary divisions of labor are through age and sexual division.

   a. True
   b. False

5. Arunta ritual emphasizes _____.

   a. animistic beliefs
   b. totemism
   c. nature worship
   d. fertility

6. All illness among the Arunta is felt to be the product of _____.

   a. magic
   b. shamanism
   c. natural causes
   d. evil spirits
   e. none of the above

7. Circumcision and subincision are performed during initiation ceremonies for young Arunta males.

   a. True
   b. False

8. The Yahagans call themselves the Yamana, which translates into men or humans.

   a. True
   b. False

9. The Yahagans live along the coast of _____.

   a. New Guinea
   b. Australia
   c. Baffin Bay
   d. Tierra del Fuego

10. The most important game animal for the Yahagan was the _____.

   a. emu
   b. kangaroo
   c. walrus
   d. buffalo
   e. none of the above

11. Transportation by _____ dominates Yahagan culture.

   a. canoe
   b. kayak
   c. dog sled
   d. none of the above

12. The hook is the most important Yahagan device for the hunting of fish.

   a. True
   b. False

13. The Yahagan depend upon _____ as the primary staple in their diet.

   a. seal
   b. shell fish
   c. scallops
   d. sea weed

14. Among the Yahagan, _____ are the only ones who usually learn how to swim.

   a. men
   b. women
   c. hunters
   d. none of the above

15. Yahagan clothing can best be described as _____.

   a. primitive
   b. elaborate
   c. tailored
   d. almost non-existent

16. Yahagan _____ enjoy high status.

a. men
b. women

17. There is a lack of organized _____ among the Yahagans.

a. warfare
b. political organization
c. kinship
d. a,b
e. none of the above

18. Yahagans mark a girl's puberty by painting her face red.

a. True
b. False

19. Yahagans believe that a shaman can acquire power through a _____.

a. vision
b. dream
c. spirit visitation
d. all the above
e. none of the above

20. The Copper Eskimo live in _____.

a. Alaska
b. Canada
c. Greenland
d. none of the above

21. The _____ is the favored implement for hunting seals.

a. harpoon
b. spear
c. bow and arrow
d. knife
e. none of the above

22. The seal is the most indispensable animal for the Copper Eskimo.

a. True
b. False

23. The main day to day activity for the Copper Eskimo in the summer is _____.

a. hunting
b. fishing
c. gathering

24. The Copper Eskimo obtain needed vitamins from _____.

a. carribou stomach contents
b. raw meat
c. summer plant gathering
d. all the above
e. none of the above

25. The clothing of the Copper Eskimo is made up mostly of carribou skins.

a. True
b. False

26. In summer, tents of carribou hide or seal hide are used by the Copper Eskimo.

a. True
b. False

27. All illness among the Copper Eskimo is thought to be caused by _____.

a. supernatural agencies
b. natural causes
c. combination of a,b
d. none of the above

28. Sedna, the female spirit of the sea, is found in Copper Eskimo culture.

a. True
b. False

29. The Kung Bushmen are located in _____.

a. Australia
b. New Guinea
c. West Africa
d. Kenya
e. none of the above

30. The Kung live by _____.

a. hunting and gathering
b. foraging
c. fishing
d. a,b
e. none of the above

31. The bushmen construct _____.

a. grass huts
b. elaborate shelters using adobe bricks
c. cowhide tents
d. none of the above

32. The basis for subsistence for the Kung revolves around _____, or so species of edible plants.

a. 200
b. 50
c. 75
d. 100
e. none of the above.

33. The _____ nut is a favored Kung staple.

a. arica
b. peanut
c. cashew
d. monongo

34. Kung marriages are _____ for the first few years.

a. matrilocal
b. patrilocal

35. The _____ is the most common political structure found within Kung society.

a. band
b. tribe
c. chiefdom
d. none of the above

36. Among the Kung, one is prohibited from marrying anyone within the _____.

a. band
b. tribe
c. chiefdom
d. none of the above

37. The Cheyenne were found in _____.

a. Australia
b. California
c. Eastern Canada
d. New Mexico
e. Great Plains - USA

38. The Cheyenne were gardeners or _____ at one time.

a. horticulturalists
b. agriculturalists

39. The Cheyenne belong to the _____ language family.

a. Algonquian
b. Uto-Aztecan
c. Shoshonean
d. Athabaskan

40. _____ were desired by the Cheyenne above all other trade items.

a. guns
b. blankets
c. knives, hatchets
d. pots and pans
e. none of the above

41. The Cheyenne used weirs and wicker traps to capture _____.

a. rabbits
b. horses
c. fish
d. none of the above

42. The hunting of buffalo was undertaken as a communal hunt by the Cheyenne.

a. True
b. False

43. The sexual division of labor among the Cheyenne is _____.

a. rigid
b. loose
c. not important
d. none of the above

44. Cheyenne bows are made of layers of horn backed with sinew.

a. True
b. False

45. Cheyenne clothing has been described as _____.

a. ornate
b. plain
c. functional
d. a,c
e. none of the above

46. The Cheyenne Tribe is composed of _____ loosely organized bands.

a. 20
b. 10
c. 15
d. 30
e. none of the above

47. Counting coups ranks higher within Cheyenne culture than killing an enemy.

a. True
b. False

48. Cheyenne heaven was believed to be located near _____ _____.

a. an underground river
b. or inside a sacred mountain.
c. the Milky Way

49. Cheyenne males sometimes performed self-torture to _____.

a. gain status
b. gain a vision of their personal spirit
c. show their manhood
d. none of the above

50. Marriage among the Cheyenne utilized _____ residence.

a. matrilocal
b. patrilocal

51. The Cheyenne believed that a woman's menstrual period was _____.

a. a dangerous time
b. of no concern
c. of some concern but not dangerous

52. The Nootka are classified as belonging to the Northwest Coast Culture.

a. True
b. False

53. _____ were very important to the diet of the Nootka; they were both dried and smoked.

a. berries
b. salmon
c. sturgeon
d. scallops

54. _____ is a common skill found within the Northwest Coast.

a. wood carving
b. forging of iron implements
c. pottery making
d. none of the above

55. The Nootka constructed plank houses which were quite large.

a. True
b. False

56. Household _____ form the fundamental political and social units within Nootka society.

a. lineages
b. groups
c. members

57. The eldest son was considered as the most important by the Nootka.

a. True
b. False

58. _____ was practiced in Nootka society.

a. social stratification
b. slavery
c. ranking
d. all the above
e. none of the above

59. One of the primary functions of a Nootka chief was to re-distribute goods.

a. True
b. False

60. The potlatch was a ceremonial feast wherein a man gained status by _____.

a. giving away wealth
b. obtaining wealth
c. a,b
d. none of the above

61. The Jivaro live in the _____.

a. Amazon basin
b. West African rainforest
c. neither of the above

62. Jivaro men use _____ to hunt small game.

a. spears
b. clubs
c. blowguns
d. all the above

63. The day to day subsistence of the Jivaro is based upon the _____.

a. labor of women in garden plots
b. hunting of men
c. a,b
d. none of the above

64. Select the crop which is not grown by the Jivaro.

a. rice
b. maize
c. sweet potato
d. peanut

65. Cotton and _____ are the principal nonfood items grown by the Jivaro.

a. hemp
b. sisal
c. rubber
d. tobacco

66. _____ weave cloth and spin thread.

a. Jivaro women
b. Jivaro men

67. _____ is a common form of marriage among the Jivaro because of the numerical predominance of women in Jivaro society.

a. polygyny
b. monogamy
c. polyandry

68. The Jivaro collect the _____ of enemies in order to gain more spiritual power.

a. tsantas
b. heads
c. weapons
d. none of the above

69. The Nuer are most fond of their ___ _____.

a. dogs
b. cattle
c. goats
d. sheep

70. _____ is the staple food of the Nuer all of the year.

a. millet
b. maize
c. milk
d. none of the above

71. The Nuer use _____ as their second most important food.

a. maize
b. millet
c. milk
d. none of the above

72. The Nuer have a taboo against eating fish.

a. True
b. False

73. The Nuer emphasize kinship in most of their activities.

a. True
b. False

74. The Nuer position most closely resembling political office is that of the _____.

a. prophet
b. leopard skin chief
c. shaman
d. none of the above

75. The Nuer sometimes build _____ in honor of a special spirit god.

a. a temple
b. a pyramid

76. _____ has been developed to a fine art among the Nuer.

a. poetry
b. musical notation
c. rhetoric
d. none of the above

77. Name the racial strain in the Trobriands that does not belong to the three major groups which populated the area.

a. Archaic White
b. Negroid
c. Mongoloid
d. Melanesian

78. The Trobrianders live in _____ major geographical zones,

a. two
b. three
c. four
d. five

79. The _____ is the foremost staple among the Trobrianders.

a. peanut
b. taro
c. breadfruit
d. yam

80. Among the Trobrianders, a person has to remember his _____ relative to all other members of the community.

a. rank
b. age
c. physical approach/placement
d. all the above

81. The Trobrianders believe that the true guardian of a child's interests is the _____.

a. mother's brother
b. father's sister
c. grandparents
d. siblings

82. The Trobrianders place a great deal of emphasis upon _____ as a determinant of day to day happenings.

a. fate
b. chance
c. magic
d. none of the above

83. Among the Trobrianders, _____ residence is usually practiced after marriage.

a. patrilocal
b. matrilocal
c. none of the above

84. Within Tahiti, the _____ is the most versatile domesticated plant.

a. breadfruit
b. millet tree
c. sisal
d. coconut palm

85. Possibly the best known feature of social conduct in Polynesia is associated with _____.

a. marriage
b. eating
c. taboo
d. sexual behavior

86. The Tahitians believe that a kind of spiritual force or power is possessed by all; its name is _____.

a. tsanta
b. sacred arrow
c. guardian spirit
d. mana

87. The pepper tree root is used to make _____ among Tahitians.

a. kava
b. a beverage
c. a fermented drink
d. all the above

88. The _____ is the most important single plant food in Tahiti.

a. yam
b. taro
c. breadfruit
d. coconut

89. After puberty, Tahitian men cannot _____.

a. joke
b. eat with the family
c. eat food that has been cooked by women.
d. none of the above

90. The Rwala live in _____.

a. South Africa
b. Australia
c. Northern Saudi Arabia
d. none of the above

91. The Rwala consider that hospitality is a great virtue.

a. True
b. False

92. A caste-like profession among the Rwala exists for _____.

a. slaves
b. iron workers
c. all the above
d. none of the above

93. Among the Rwala, the most favored form of marriage is _____.

a. polyandry
b. parallel cousin marriage
c. polygyny
d. none of the above

94. The Rwala use a _____ to secure a marriage.

a. dowry
b. brideprice
c. suitor service
d. none of the above

95. _____ are the most highly valued animals among the Rwala.

a. camels
b. horses
c. goats
d. none of the above

96. _____ is sanctioned by Islam but most Rwala have only one wife.

a. polygyny
b. polyandry
c. neither of the above

97. The Rwala practice male _____ between the ages of 3 to 7 years.

a. circumcision
b. subincision
c. scarification
d. gar

98. Moslems believe that Islam is the _____ phase of a religious evolution which started with Abraham and passed through Judaism and Christianity.

a. first
b. second
c. third
d. final
e. c,d

99. According to the Rwala, all the sins of a man are washed away if he _____.

a. prays
b. dies in battle
c. reads the Koran
d. practices the 5 pillars

100. The Rwala emphasize the importance of a warrior tradition.

a. True
b. False

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JUL 29 1983